

# NEW ENGLAND SPECTATOR.

A FAMILY PAPER DESIGNED TO  
VOL. III. No. 45. WHOLE No. 157.

SPECTATOR.

SATURDAY, NOVEMBER 11, 1837.

Co-operation among the Friends of Peace.

The cause of peace has always suffered from the want of co-operation among its friends; and we have been surprised to find even good men, who professed attachment to this cause, and a desire that something specific and decisive should be done for its promotion, still reluctant to co-operate for the purpose on any common ground.

Here is a very serious obstacle; and at whose door does the fault lie? The leading friends of this enterprise, so far from lacking a disposition to conciliate, have aimed so to construct their system of operation, that those who are willing to *DO* anything for the promotion of peace, could all consistently unite. Whether they believe or deny wars truly defensive to be contrary to the gospel, they have been invited to co-operate in seeking a great common object, the entire abolition of this custom; nor have we been wont to repel any sincere friends of the cause, either by denouncing them as ultraists because they go a little farther in their views than we do, or by reproaching them as time-servers, because they do not come quite up to our standard.

Such has been the general course of Peace Societies. More than nine-tenths, perhaps forty-nine in fifty, have acted on this catholic, conciliatory principle. The London Peace Society, though discarding every species of war as contrary to a religion of universal peace and love, has still admitted the co-operation of those who retain their doubts concerning the incompatibility of wars purely defensive with the precepts of the gospel, and recommended that its auxiliaries should be organized in such a way as to embrace all the active friends of peace, without reference to this vexed question. The peace societies of Massachusetts, Connecticut, Rhode Island, and other parts of our own country, are well known to have gone upon this plan; the American Peace Society was organized in the same way; and the late revision of its constitution was neither designed nor expected to exclude from co-operation ANY that are willing to USE MEANS for the promotion of universal and permanent peace.

Do you ask, then, for the reason of any change in its constitution on this point? The society, while professing to take no ground as a society on the subject of defensive war, was in fact regarded as lending its countenance to such wars, just as those who object to a pledge of abstinence from all intoxicating drinks, are claimed as advocates for some use of fermented liquors; and a few of our members so unwisely expended all their zeal for peace in trying to keep defensive war in repute, that believers in the duty of total abstinence from this custom, disgusted and alarmed, thought it inconsistent for themselves to co-operate without a pledge from the society, that its influence should be allowed no longer to encourage war in any form. The demand appeared so reasonable, that the revised constitution gave such a pledge by recognizing for its basis the contrariety of all war to the spirit of the gospel.

Under such a constitution, cannot all the friends of peace consistently unite? We do not propose this principle as a *pledge*; we do not enforce it as a *test*; we merely give it as a guarantee, that our influence as a society shall never go to countenance any form of war. Our general course is still the same. We continue to circulate our old tracts at the best we can find to promote our great object. Our agents, with a single addition of kindred character, are the same as before; and they deliver essentially the same lectures, and use in nearly all respects the same means for advancing the cause.

Our instrument is the simplest form of moral suasion. We do not expect, like some other enterprises of reform, to accomplish our object by tests and pledges. We seek to diffuse light concerning the guilt and the evils of war; we aim at a right application of Christian truth and love to this subject; and we trust in God to render this leaven effectual in filling every Christian community with such an abhorrence of war, and such strong desire for peace at all hazards, as shall constrain rulers to employ only pacific expedients in settling international disputes. Our mode of procedure differs in this respect from that of the temperance cause; and not a few minds have been confused in consequence of overlooking this difference which opens a way for the consistent co-operation of those who do not perfectly agree in their views on all the points of this difficult and complicated subject.

If we cannot co-operate on such grounds, there is an end to all hope of uniting the friends of peace. And must we abandon a hope so important, if not essential, to success? Will the professed friends of this cause stand aloof, some because we go too far, and others still because we do not go far enough? With such a disposition, can any cause prosper? And are the professed friends of this enterprise determined thus to cut its sinews? Will they never learn on both sides the wisdom, forbearance and conciliation necessary to successful co-operation? Are they willing by such a course to expose the cause to failure or embarrassment, and every class of its friends to scorn and reproach? "We hope better things, though we thus speak;" and we use this plainness of speech merely to dissuade our friends from a course that cannot fail to obstruct and cripple more or less all our movements in this blessed cause.

GEO. C. BECKWITH,  
Cor. Sec. Am. Peace Soc.

Boston, Nov. 8, 1837.

Ministry of W. men.

To Miss Sarah M. Grinke:

DEAR SISTER.—Rejecting with you the opinion that woman, as an intellectual and moral being, is inferior to man, I have offered to the consideration of your intelligent mind what appears to me conclusive proof, that your position, that woman is, "in all respects" equal to man, and that "whatever is right for man to do is right for woman," is incompatible with the ordinance of the sovereign Creator and Arbiter of all worlds and beings.

My present design is to examine those exam-

PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY,

BOSTON, WEDNESDAY,

1837.

# ABOLITION OF WAR, SLAVERY, LICENTIousNESS, AND THE CIRCUL

NOVEMBER 15, 1837.

bles and precepts in the holy Scriptures, which are supposed to justify females speaking in the church and teaching in public promiscuous assemblies. These examples may, at first view, appear to be inconsistent with the plain prohibition of the apostle already quoted. There can however be no contradiction in the divine testimony. Adherence to the true common sense principles of interpretation, and humble dependence on the guidance of the Spirit of truth will remove the apparent discrepancy.

Let me state a few of these principles.

1. We are to learn the particular duties of men under different dispensations of the divine government, from the laws and ordinances pertaining to the particular dispensation under which they live.

2. We must examine all the passages relating to the subject.

3. We must particularly attend to those passages which are specially designed to give us direct information thereon, rather than those which refer to it incidentally. Such are the passages in 1 Cor. 14 chap. and 1 Tim. 2 chap. in relation to the subject before us. It is the particular design of the apostle in these passages to teach us what the Christian brethren may do, and what the sisters may not do, in respect to public teaching. In respect to 1 Cor. 11: 5, this is not the case. The apostle's object was not to teach that women might or might not pray or prophesy, but to inform them that it was improper for women, whenever they did so, to do it with uncircumcised heads. It implies indeed that, on some occasions, women did pray and prophesy, as is proved by other passages. According to all just rules of interpretation, these cases must be considered as extraordinary, and exceptions to the general rule. On the memorable day of Pentecost, and the immediate subsequent period, the prophecy of Joel was fulfilled. Extraordinary and miraculous means were employed. God poured out his Spirit in the abundance of his love. His servants and his handmaidens prophesied. Nor is it any proof of the diminution of that love, if he varies, in any respect, the means he employs, and directs by his Spirit in the apostle, as he certainly did, that women should keep silence in the churches in respect to teaching. It is not for us to say unto the Almighty, what dost thou, or why dost thou so?

I wish not to be understood as determining the precise nature or character of the few recorded cases of female prophesying in the New Testament. Whatever they were they must be considered as exceptions to the permanent law of the Christian church on the subject. If this is denied, what is the consequence? We must make these extraordinary examples the general rule, and say that the plain, positive and repeated precept prohibiting the practice, to the churches in general, and found in those places where the apostle manifestly designs to establish the permanent order of the Christian church, are only the exception! But admitting the prohibition to be the general and permanent rule of the church, it may be asked; may there not now be exceptions? To this, it is replied, first, The apostle makes none. Secondly, If God is pleased hereafter to make any, by any new revelation to any individual or to Christians generally, such revelation will undoubtedly be established by sufficient miraculous evidence. To admit the testimony of any person, that they feel authorized to deviate from the revealed word of God, without such miraculous demonstration, is to pay more respect to the feelings and testimony of man than to the testimony of God. It is casting away the chart, the compass and the helm, to be driven as the varying wind may direct.

There is perhaps no illusion more common, than to feel a complacency in the performance of actions, when we are conscious of a desire to do good. Peter had a desire to save his Master from evil when he said, "That be far from thee, Lord." Saul and his company thought it to be a good thing to offer sacrifice to God, when they reserved the best of the cattle for that purpose. "To OBEY is better than sacrifice, and to HEARKEN than the fat of rams."

That my respected friend feels an inward consciousness of doing right, in teaching in public assemblies, I have not the least doubt. But there are holy women who have an inward consciousness that such practice is contrary to the word of the Lord. Is not their inward consciousness as good proof of right and wrong as yours? The truth is, inward consciousness is the verdict of an imperfect understanding, biased more or less by education and circumstances, and is therefore no standard of right and wrong. We must try our own spirits and those of others, whether or not they are of God. We must bring them "to the law and to the testimony" of truth. If we think, or feel, or speak contrary to God's revealed truth, in this particular, there is no light in us. The light we imagine to be in us is darkness. Your holy independence in respect to all the opinions and customs of fallible men, however sanctioned by antiquity, or numbers, or human authority, I approve and admire; but for the holy truth's sake and for the Christian love I have for you, I regret to see you attempting to steady the ark in any manner contrary to the command of the Lord.

I have but one more suggestion to offer at present to your kind and candid consideration. It relates to apostolic authority. The authority of all the apostles wrote under the infallible inspiration of the Holy Spirit. If we admit that they wrote to the churches under the influence of the Spirit of God, how can we possibly avoid the conclusion, that a rejection of their authority is a rejection of the authority of God? The apostle said, "He that knoweth God heareth us; he that is not of God heareth not us. Herself know we the spirit of truth, and the spirit of error." 1 John 4: 6. The apostles taught the churches whatsoever Christ commanded them. See Matt. 28: 20. Therefore the apostle declared that the things that he wrote to the Corinthian church were "the commandments of the Lord." To disregard these precepts, therefore, is to disregard, not man, but the Lord. Jesus Christ said, "he that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." So far as then the apostle wrote under divine inspiration (and when they did not they were careful to inform us) their authority is the authority of the Eternal.

Yours in Christian love,

HENRY GREW.

Philadelphia, Oct. 26, 1837.

The Indians,

What do you think of their reception?

On Sunday morning, a portion of the Sac and Fox tribes visited the navy yard, and in the afternoon a similar visit was made by the Sioux and Lows. Each party was received by Capt. Percival, and presented to Com. Downes, who conducted

public teaching limited to any subject? Surely we cannot deny the apostle the possession of common sense, which must have prevented his writing in the manner he has done, if he merely intended to correct such an "interference."

It has been remarked that to ascertain the truth on any subject, we must particularly attend to those passages that are specially designed to give us direct information thereon, rather than those which refer to it incidentally. Such are the passages in 1 Cor. 14 chap. and 1 Tim. 2 chap. in relation to the subject before us. It is the particular design of the apostle in these passages to teach us what the Christian brethren may do, and what the sisters may not do, in respect to public teaching. In respect to 1 Cor. 11: 5, this is not the case. The apostle's object was not to teach that women might or might not pray or prophesy, but to inform them that it was improper for women, whenever they did so, to do it with uncircumcised heads. It implies indeed that, on some occasions, women did pray and prophesy, as is proved by other passages. According to all just rules of interpretation, these cases must be considered as extraordinary, and exceptions to the general rule.

On the memorable day of Pentecost, and the immediate subsequent period, the prophecy of Joel was fulfilled. Extraordinary and miraculous means were employed. God poured out his Spirit in the abundance of his love. His servants and his handmaidens prophesied. Nor is it any proof of the diminution of that love, if he varies, in any respect, the means he employs, and directs by his Spirit in the apostle, as he certainly did, that women should keep silence in the churches in respect to teaching. It is not for us to say unto the Almighty, what dost thou, or why dost thou so?

The writer of this article is not a resident in your city. He was called however to spend a day amongst you, when "the Indians" were the chief objects of wonder and of talk. He was a witness of many of the scenes of the day. He was grieved by those scenes. It was not, as he thought, reception befitting a Christian people.

Those injured red men of the forest were beguiled into the very basest iniquities of our land. They were made to partake freely of the "drink of death."—They were induced to violate the Sabbath:—They were nightly introduced to that "gate of hell," the theatre, and made witnesses of licentiousness, profanity and other abominations.

They were encouraged in the heathenish, immoral, unchristian feats, and frolics of their tribes, which every good man should shun upon: And finally, they were made to gaze from morning to night on the disgusting and insane parade of military maneuvering—forced to look forever on shining swords, polished thundering field-pieces, soldiers' feathers, soldiers' coats, and soldiers' faces.

They were presented with heaps of shining armor; and, to conclude the wicked chapter, transported on Sunday amidst the ringing of church bells, and call of God to his house, to Charlestown navy-yard, to see the "big ships," and piles of cannon balls! Com. Downes exhibited to them all that was likely to gratify their curiosity.

I wish not to be understood as determining the precise nature or character of the few recorded cases of female prophesying in the New Testament. Whatever they were they must be considered as exceptions to the permanent law of the Christian church on the subject. If this is denied, what is the consequence? We must make these extraordinary examples the general rule, and say that the plain, positive and repeated precept prohibiting the practice, to the churches in general, and found in those places where the apostle manifestly designs to establish the permanent order of the Christian church, are only the exception! But admitting the prohibition to be the general and permanent rule of the church, it may be asked; may there not now be exceptions? To this, it is replied, first, The apostle makes none. Secondly, If God is pleased hereafter to make any, by any new revelation to any individual or to Christians generally, such revelation will undoubtedly be established by sufficient miraculous evidence. To admit the testimony of any person, that they feel authorized to deviate from the revealed word of God, without such miraculous demonstration, is to pay more respect to the feelings and testimony of man than to the testimony of God. It is casting away the chart, the compass and the helm, to be driven as the varying wind may direct.

There is perhaps no illusion more common, than to feel a complacency in the performance of actions, when we are conscious of a desire to do good. Peter had a desire to save his Master from evil when he said, "That be far from thee, Lord." Saul and his company thought it to be a good thing to offer sacrifice to God, when they reserved the best of the cattle for that purpose. "To OBEY is better than sacrifice, and to HEARKEN than the fat of rams."

That my respected friend feels an inward consciousness of doing right, in teaching in public assemblies, I have not the least doubt. But there are holy women who have an inward consciousness that such practice is contrary to the word of the Lord. Is not their inward consciousness as good proof of right and wrong as yours? The truth is, inward consciousness is the verdict of an imperfect understanding, biased more or less by education and circumstances, and is therefore no standard of right and wrong. We must try our own spirits and those of others, whether or not they are of God. We must bring them "to the law and to the testimony" of truth. If we think, or feel, or speak contrary to God's revealed truth, in this particular, there is no light in us. The light we imagine to be in us is darkness. Your holy independence in respect to all the opinions and customs of fallible men, however sanctioned by antiquity, or numbers, or human authority, I approve and admire; but for the holy truth's sake and for the Christian love I have for you, I regret to see you attempting to steady the ark in any manner contrary to the command of the Lord.

I have but one more suggestion to offer at present to your kind and candid consideration. It relates to apostolic authority. The authority of all the apostles wrote under the infallible inspiration of the Holy Spirit. If we admit that they wrote to the churches under the influence of the Spirit of God, how can we possibly avoid the conclusion, that a rejection of their authority is a rejection of the authority of God? The apostle said, "He that knoweth God heareth us; he that is not of God heareth not us. Herself know we the spirit of truth, and the spirit of error." 1 John 4: 6. The apostles taught the churches whatsoever Christ commanded them. See Matt. 28: 20. Therefore the apostle declared that the things that he wrote to the Corinthian church were "the commandments of the Lord." To disregard these precepts, therefore, is to disregard, not man, but the Lord. Jesus Christ said, "he that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." So far as then the apostle wrote under divine inspiration (and when they did not they were careful to inform us) their authority is the authority of the Eternal.

Yours in Christian love,

HENRY GREW.

Philadelphia, Oct. 26, 1837.

The Indians,

What do you think of their reception?

On Sunday morning, a portion of the Sac and Fox tribes visited the navy yard, and in the afternoon a similar visit was made by the Sioux and Lows. Each party was received by Capt. Percival, and presented to Com. Downes, who conducted

them over the yard, and exhibited to them all that was likely to gratify their curiosity.—Boston Pap.

And is this the way for a Christian people to entertain a delegation from heathen tribes? Have not these savages heard that Massachusetts is a state of Sabbath? and that Boston, its pride and glory, is a Christian city? Have they never met with missionaries from that same state, and from that very city, who told them that the Lord, he is God, and the Sabbath was his first best gift to man? Have they never understood, that there is a book amongst men, which declares in tones of sacred majesty, "Remember the Sabbath day and keep it HOLY?"

The writer of this article is not a resident in your city. He was called however to spend a day amongst you, when "the Indians" were the chief objects of wonder and of talk. He was a witness of many of the scenes of the day. He was grieved by those scenes. It was not, as he thought, reception befitting a Christian people.

Those injured red men of the forest were beguiled into the very basest iniquities of our land. They were made to partake freely of the "drink of death."—They were induced to violate the Sabbath:—They were nightly introduced to that "gate of hell," the theatre, and made witnesses of licentiousness, profanity and other abominations.

They were encouraged in the heathenish, immoral, unchristian feats, and frolics of their tribes, which every good man should shun upon: And finally, they were made to gaze from morning to night on the disgusting and insane parade of military maneuvering—forced to look forever on shining swords, polished thundering field-pieces, soldiers' feathers, soldiers' coats, and soldiers' faces.

They were presented with heaps of shining armor; and, to conclude the wicked chapter, transported on Sunday amidst the ringing of church bells, and call of God to his house, to Charlestown navy-yard, to see the "big ships," and piles of cannon balls! Com. Downes exhibited to them all that was likely to gratify their curiosity.

I wish not to be understood as determining the precise nature or character of the few recorded cases of female prophesying in the New Testament. Whatever they were they must be considered as exceptions to the permanent law of the Christian church on the subject. If this is denied, what is the consequence? We must make these extraordinary examples the general rule, and say that the plain, positive and repeated precept prohibiting the practice, to the churches in general, and found in those places where the apostle manifestly designs to establish the permanent order of the Christian church, are only the exception! But admitting the prohibition to be the general and permanent rule of the church, it may be asked; may there not now be exceptions? To this, it is replied, first, The apostle makes none. Secondly, If God is pleased hereafter to make any, by any new revelation to any individual or to Christians generally, such revelation will undoubtedly be established by sufficient miraculous evidence. To admit the testimony of any person, that they feel authorized to deviate from the revealed word of God, without such miraculous demonstration, is to pay more respect to the feelings and testimony of man than to the testimony of God. It is casting away the chart, the compass and the helm, to be driven as the varying wind may direct.

Let me seriously inquire how such a reception of these Indians seems? What does God think of it? What should good men think of it? Were there no churches open for them on the Sabbath? Was there no house of God in Boston whose seats would have welcomed them? and on other days, were there no schools to be visited? No works of art and literature to be examined? Were there no Bibles and books of taste to be presented? I understand our government sent them here, to receive an impression of our power and consequence. Was the reception they received, the best to impart a correct and useful impression? In my opinion, arms, war, drunkenness, licentiousness, theatre-going, and Sabbath-breaking are not our proudest boast; they do not honor Massachusetts—Boston or our country the most.

E. H. S.

CHRIST A REFORMER.—No. 5.

In previous numbers, I have considered the character of Christ as a reformer, and some of the principles and measures he adopted. In this and a few succeeding numbers, I propose to make several deductions from this example of Christ.

1. Since Christ was a thorough reformer, it is not strange that aspiring hypocrites, who always pretend to be like Christ, should assume to a great extent, the character and work of reformers. This is the perfection of their deceit and hypocrisy; but it is what Christ himself forewarned us to expect. He said,

"Take heed that no man deceive you: For many shall come in my name, saying, I am Christ, and shall deceive many." "There shall arise false Christs and false prophets

this attempt to do away the curse of slavery from our land.

If your views harmonize with ours, will you be kind enough to send to the office of the New England Spectator, or to either of the undersigned, your own, with as many other names as you can obtain within twenty days from this date.

Yours, in the bonds of the Gospel,

CHARLES FITCH,  
JOSEPH H. TOWNE,  
STEPHEN G. HILAR,  
W. M. S. PORTER,  
NATHL. GRIGGS,  
WILLARD SEARS,  
HARVEY NEWCOMB,  
JOHN S. KIMBALL,  
CHARLES M. BRIGGS,  
ISAAC FIELD,  
JOHN H. TENNY,  
NATHL. ROGERS,  
JAMES WALDOCK,  
JOHN FORD,  
JOHN GULLIVER,  
JOHN HARMON,  
JOHN S. G. PIKE,  
CHARLES E. FIELD,  
JAMES K. WHIPPLE,  
WILLIAM S. DAMREL,  
HUMPHR. CHADBROUR,  
GEORGE B. GAVETT,  
NATHL. TOLMAN,  
ALBERT NORTON,  
W. M. R. LOVEJOY,  
JOHN FIELD JR.,  
Fitz WM. ROGERS,  
MATTHEW ROFFE,  
DANIEL M. LEGG,  
GEORGE H. DAVIS,  
NATHL. L. DAYTON,  
W. M. A. WALDOCK,  
WILLIAM CORB,  
ENOCH SUTTON,  
HENRY EMERSON,  
ABNER R. CAMPBELL,  
HENRY W. WEEKS,  
BENJ. W. BUSH,  
ZENAS ALLEN,  
STEPHEN RIDGELY,  
CHARLES KIRKBRIDE,  
HENRY LODGETT,  
JOHN P. NICHOLS,  
J. H. SYMONDS,  
ABNER HOSMER.

CONSTITUTION  
TO BE PROPOSED TO THE

New England Anti-Slavery Convention.

PREAMBLE.

Whereas the most high God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, after the lapse of nearly sixty years, since the fact and honor of the American people were pledged to this avowal, before Almighty God, and the world, nearly one-sixth part of the nation are held as property by their fellow-citizens; and whereas American slavery is contrary to the principles of natural justice of our republican form of government, and of the Christian religion, and is destructive to the prosperity of the country, while it is endangering the peace, union and liberties of the state; and whereas we believe it the duty and interest of the masters, immediately to emancipate their slaves, and place them under the protection and restraint of wise and humane laws, and that no scheme of expatriation either voluntary or by compulsion, can remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences, hearts and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy abolition of slavery, prevent general conulsion; and whereas we believe we owe it to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of slavery; and whereas we believe that the promotion and speedy triumph of the cause of emancipation, and the prosperity of evangelical religion, demand a new anti-slavery organization in New England, we hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

CONSTITUTION.

ART. 1. This society shall be called the New England Anti-Slavery Society,—auxiliary to the Am. A. S. Society.

ART. 2. The object of this society is the entire abolition of slavery in the United States. While it admits that each state in which slavery exists has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in said state, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that holding men as property, is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave-trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any state that may be hereafter admitted to the Union.

ART. 3. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

ART. 4. Any person of evangelical sentiments, assenting to the above principles and measures, and contributing stately to the funds of the Society, may be a member of this Society, and entitled to vote at its meetings.

ART. 5. The officers of this Society shall be a President, Vice-President, a Recording Secretary, a Corresponding Secretary, a Treasurer, and a Board of Managers, composed of the above, and not less than ten other members of the Society, six of whom, at least, shall reside in Boston. They shall be annually elected by the members of the Society, and five shall constitute a quorum.

ART. 6. The President shall preside at all meetings of the Society; or in his absence, one of the Vice Presidents, or, in their absence, a President *pro tem.* The Corresponding Secretary shall conduct the correspondence of the Society. The Recording Secretary shall notify all meetings of the Society, and of the Board of Managers, and shall keep records of the same in separate books. The Treasurer shall collect the subscriptions, make payments at the direction of the Board of Managers, and present a written and audited account to accompany the annual report.

ART. 7. The Annual meeting of the Society shall be held in Boston on

ART. 8. Any anti-slavery society, or association, founded on the same principles, may become auxiliary to this Society. The officers of each Auxiliary Society, shall be ex-officio members of the Parent Institution, and shall be entitled to deliberate and vote in the transaction of its concerns.

ART. 9. This Constitution may be amended at any annual meeting of the Society, by a vote of two thirds of the members present, provided the amendments proposed have been previously submitted, in writing, to the Board of Managers.

Mr. Leavitt says, in relation to an article which recently appeared in the Spectator,—

"But we are further told that 'Many such men, we are informed and have every reason to believe, are ready to come out on the subject, whenever an opportunity is given, without lending their aid to the propagation of dangerous errors.' If this is so, we beg leave respectfully to urge them to come right out. If they are clergymen, they will have a noble 'opportunity given' them, next Lord's day, to 'come out on the subject' with all possible plainness and power, 'without lending their aid' in the least degree to the propagation of what they severally deem 'dangerous errors.' The best possible opportunity they can desire is in their own pulpits, where of course, no such errors are ever found. And we think, if the slaves could read the newspapers, they would distrust the sincerity of any man's friendship who refused to 'come out,' amidst opportunities so 'unobjectionable.'

To this we add our hearty assent. If they are really warm friends of the slave, they will certainly follow the advice, and thus prove their sincerity. The only way they can gain influence is by coming up to this work.

Peterboro., 20 Oct 1837.

MR. GOODELL, I see in your paper of the 18th inst., a letter without signature, addressed to myself. I take it for granted that you rightly suppose it to have come from Rev. D. R. Gilmer, who, a few weeks ago, made an offer to me,

through the columns of the Friend of Man, of all the slaves of his friend, the Hon. Carter Braxton, of Virginia.

I do not think it unreasonable to require me to enter into "a written contract" with Mr. Braxton to "provide for his slaves till manhood," in case he sends them to me. Nor will I object to "pledge myself in writing before a magistrate, that I will maintain them without sending them to the poor house." The better way in my judgment, would be for Mr. Braxton to send me the "written contract" that I may execute, and return it to him, after having made out before a magistrate, that I will fulfil the obligations it imposes on me. An oath in such a case would, to be sure, be a novel proceeding. Perhaps, however, not more novel than the case itself. At any rate, it would be his strong and tender love for the colored portion of his family, that would lead Mr. Braxton to require it, I should be unwilling to disappoint that love by refusing to take the oath.

I hope as little time as possible may be consumed in this negotiation. Whilst Mr. Braxton delays, his poor slaves are still "in bonds" and still the subjects of a system which classes immortal, God-like man with "goods and chattels." A month with them, who lie trodden down under the iron hoof of slavery is, if we compute the length of life by its sorrows, longer than all the years of a freeman.

As winter is approaching, and as this climate is much colder than that of Virginia, the slaves will need an additional stock of clothing before they begin their journey.—I therefore, hereby authorize Mr. Braxton to provide each of them, at my expense, with strong and warm garments at an average cost not exceeding ten dollars.

If you ascertain, or suppose, that Mr. Gilmer is in Philidelphia, I will thank you to send him a copy of your paper containing this communication.

Your friend,

GERRIT SMITH.

CAUSE AND EFFECT.—A writer in one of our religious papers complains that so few colored people attend public worship. There is a reason; the manner in which colored people are habitually treated in the houses of worship. A respectable colored brother, went a few days since, into a church that calls itself *free*, and took his seat where it was convenient, when a coarse looking man, in coarse language, ordered him to leave his seat, that was not the place for niggers. We know many pious persons, who have made up their minds not to attend worship in any house where they would be driven to the "nigger pew."—*Emancipator.*

We take this occasion to say, that in the Free church in this city, our colored friends are allowed to take such seats as they please; and a stranger visiting us, would discover no evidences of caste among us. Sometimes we have thought that the sexton took particular pains to scatter them about the house, and that the members of the church designedly occupied the seats where the colored people seemed disposed to congregate.

SOME COMFORT.—The all-absorbing topic of discussion, ten years ago, in Massachusetts, was the best method of putting down abolitionism. The grand debate there now, if we may credit the disputants, is, to decide upon the best method of BUILDING IT UP.—*Friend of Man.*

FEMALE PETITIONS.—We have authority to state that the number of signatures to the Address of the Ladies of England to the Queen, on behalf of the Negro Apprentices, now exceeds 420,000. This is exclusive of the signatures to separate Addresses on the same subject from several large towns, such as Manchester, Hereford and others; and, of course does not include the signatures to the Addresses of the ladies of Scotland and Ireland, where, we know, very large numbers have been obtained. If these were added, we believe the numbers would fall very little short of any, of one million. This number would have been considerably exceeded had more time been given for signing; for the ladies, in a great majority of the towns, state that they could have sent up three or four times the numbers they have sent, had that been the case. It is an interesting subject of reflection, that one million of the fairest, loveliest, and best of human beings, have thus attested, by their own hand-writing, how deeply they are interested in the sufferings of their sensible sisters on the distant shores of the Antilles.—*London Advocate, Sep. 18.*

It is affecting to think, that this nation, boasting of its universal intelligence, should yet allow itself to be kept so absolutely in the dark, respecting the great experiment of emancipation, now going on by their doors, in the West Indies. For instance, we do not suppose the readers of a single religious or political paper in the United States, not avowedly in favor of abolition, have been informed of the remarkable fact mentioned in Mr. Kimball's article, "Ruin of the West Indies," that land has risen in value, since the Emancipation Act, from 20 to 50 per cent.

ART. 4. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

ART. 5. Any person of evangelical sentiments, assenting to the above principles and measures, and contributing stately to the funds of the Society, may be a member of this Society, and entitled to vote at its meetings.

ART. 6. The officers of this Society shall be a President, Vice-President, a Recording Secretary, a Corresponding Secretary, a Treasurer, and a Board of Managers, composed of the above, and not less than ten other members of the Society, six of whom, at least, shall reside in Boston. They shall be annually elected by the members of the Society, and five shall constitute a quorum.

ART. 7. The Annual meeting of the Society shall be held in Boston on

ART. 8. Any anti-slavery society, or association, founded on the same principles, may become auxiliary to this Society. The officers of each Auxiliary Society, shall be ex-officio members of the Parent Institution, and shall be entitled to deliberate and vote in the transaction of its concerns.

ART. 9. This Constitution may be amended at any annual meeting of the Society, by a vote of two thirds of the members present, provided the amendments proposed have been previously submitted, in writing, to the Board of Managers.

Mr. Leavitt says, in relation to an article which recently appeared in the Spectator,—

"But we are further told that 'Many such men, we are informed and have every reason to believe, are ready to come out on the subject, whenever an opportunity is given, without lending their aid to the propagation of dangerous errors.' If this is so, we beg leave respectfully to urge them to come right out. If they are clergymen, they will have a noble 'opportunity given' them, next Lord's day, to 'come out on the subject' with all possible plainness and power, 'without lending their aid' in the least degree to the propagation of what they severally deem 'dangerous errors.'

The best possible opportunity they can desire is in their own pulpits, where of course, no such errors are ever found. And we think, if the slaves could read the newspapers, they would distrust the sincerity of any man's friendship who refused to 'come out,' amidst opportunities so 'unobjectionable.'

To this we add our hearty assent. If they are really warm friends of the slave, they will certainly follow the advice, and thus prove their sincerity. The only way they can gain influence is by coming up to this work.

Peterboro., 20 Oct 1837.

MR. GOODELL, I see in your paper of the 18th inst., a letter without signature, addressed to myself. I take it for granted that you rightly suppose it to have come from Rev. D. R. Gilmer, who, a few weeks ago, made an offer to me,

to whom was referred the numerous petitions, that had been presented to the legislature praying for the right of trial by jury for all persons claimed as slaves in Vermont. If they deem it necessary to report at all (for it may be unnecessary to do so, if the course of that state view the law of Congress of '93 as unconstitutional) they will, as our friends in Montpelier think, report a bill in conformity with the prayer of the petitioners.

Before both committees I had opportunities of making such remarks as I thought proper.

I wish our McDuffles and Pickenses and Waddy Thompsons could witness the intelligence and decorum, and above all, the spirit of liberty that pervades a Vermont Legislature. It would command their respect, whilst it would strike them with terror. Should the slaveholders succeed in banishing liberty from the free states, their last refuge will be in the hearts and bills of those noble Vermonters.

Burlington. This village, distinguished for its elegance, and the picturesque character of the surrounding scenery—for its literary institutions and its general intelligence—has suffered some disarray heretofore, because of its hostility to the discussion of the question of human rights.

It is regarded, if I mistake not, as containing the chief of the aristocracy of this republican state. It has been brought, too, from its location, into more frequent connection with the South—and has thus suffered adulteration on the subject of slavery. A member of one of its most respectable families emigrated to the South some years ago—became a slaveholder—and is considered as eminently prosperous. He has been in the habit of visiting his friends in B., and (doubtless from his high intelligence and the amiable and interesting deportment of himself and family) furnishing one of the most beguiling instances of the innocence of slaveholding.

I had the White church, of which Mr. Converse is pastor, granted to me. I lectured three evenings to as respectful and attentive congregations as I have ever seen. This, however, with a single exception on the first evening. Some one, during the whole time occupied by the lecture, was engaged in letting fall from the gallery near me, what appeared to be nut-shells. I was a little incensed by the movement which most probably proceeded from some ill-disposed boy as his missiles occasionally fell near me, and, in one instance, on my head. But this was the only exception, to the most kind and encouraging treatment on the part of the audience.

At the conclusion of the third and last lecture, while the choir was singing, a gentleman who stands in the first rank of his profession, (the law) came up to me, and presented me a \$5 note; saying at the same time that it was for the advancement of a cause which I had presented so impartially and fairly. When the choir had finished, this same gentleman—declaring himself not a member of any abolition society—rose and moved that the thanks of the audience be presented to me, for the manner in which I had treated the subject that had brought us together. The motion was put to the meeting, and passed, *en masse.*

Mr. Converse was not present at the lectures, in consequence, no doubt, of being engaged in ecclesiastical matters that called him some distance into the country. Neither were any of the college professors—except on the last evening, when President Wheeler, I understand, was there. I was told he had been too much indisposed in health to go out on the first evenings. However, I believe, the audience included, every evening, a large share of the most intelligent and respectable of the inhabitants.

I forgot to tell you in my last—as some proof of the standing of abolitionism in Vermont—that in two of the meetings of the Vt. A. S. Society, held in Montpelier, whilst I was there, Lieut. Governor Camp presided; in the third and last, ex-governor Crafts. It is already known that the present governor (Jennison) is a member of an A. S. Society, and that the secretary of state, Mr. Knapp, is one of the most efficient abolitionists.—Also, that his opponent in his recent election to the secretaryship (Mr. Barber) is one of our most active and enlightened friends. It was just as it should be, to see these two, gentlemen, although occupying opposing positions in party movements, sitting down together in the A. S. meetings, and so nobly harmonizing in their efforts in behalf of human liberty. Yours, &c.

JAMES G. BIRNEY.

We present below from the Philanthropist the views of one who from a distance has been looking at the recent movements among us with the eye of a Christian philanthropist, to the exclusion of editorial and other matter. Though the piece is long, we are persuaded few will think it too long.

EASTERN CONTROVERSY.

We have devoted a large space of this week's paper to an exposition of our views, concerning the Boston Controversy. It is a controversy, which, although local in its beginning, has involved in its progress matters of much moment to abolitionists every where. Some will denounce us for being too severe on Mr. Garrison; others will blame us for concurring in him too much. Now we shall be accused of too much charity towards the clergy, and now of judging them wrongfully.

We have always thought the course pursued by the clergymen who signed the Appeal, from the beginning was indefensible. The complaints instituted against the Liberator, were on the whole founded on sufficient grounds; but they should have first been made in a private way to the editor of that paper himself. If he had refused to listen to them, or have continued his course unamended in the particulars noted, there would have been the time for a public protest; and such a protest should have been made, not first in the columns of another paper, but in those of the offending paper. We must further say, that the complaints of the Liberator were not urged with a sufficient exhibition of friendly feeling towards the Liberator.

1. The protestants complained of "the hasty, unspare, and almost *furiosus* denunciation" of man who happens to come from the South, which they had "recently seen in the case of the Rev. Mr. White." Their assertions that neither time nor pains had been taken to ascertain the truth in the case of another, put in question the motives of those who signed the Appeal, and instead of recognizing any good motives in the appellants, aims rather, in our opinion, to involve them in suspicion.

The conduct of the anti-slavery press in relation to this matter deserves notice.

The Herald of Freedom thinks the "object of the Appeal undoubtedly good," and yet regrets that Mr. Fitch and brethren, from "sectarian and personal feelings," should unite with the slaveholder and slave-holder's "apostol in casting stones at Mr. Garrison." It believes that the Liberator has erred, but that "his errors are few and far between compared with his excellencies."

2. The Friend of Man, on reviewing the whole, shows no mercy to the Appeal, spares the motives of the appellants, and makes no exception, we believe, to the course of the Liberator.

The Christian Witness has come out unqualifiedly in behalf of Mr. Garrison and against the clergy, denouncing the latter, quite uncharitably as we think.

The Union Herald has pursued a similar course.

The National Enquirer has not yet spoken with explicitness.

The Colored American, edited by a colored gentleman, finds good and evil on both sides, denounces neither party, and mourns over all that has happened.

The Michigan Observer thinks that the attack on the Liberator was begun from good motives

like these which we have designated above, for bids you to do it, it seems to us peculiarly entreated upon every minister to manifest his attachment to the right of free discussion, and his sympathy with the suffering slave in this manner, by reading the notice at least.

While we thus, however, inculcate the doctrine that the responsibility lies with the pastor, we desire earnestly to say that this responsibility in the sight of God is solemn and weighty. The God of the oppressed expects his ministers to do their duty, and open their mouths for the abused and injured slave. The fact that this responsibility lies on the pastor, only makes the course of the pastor a subject of more thrilling interest, both to man and to God. If when the bare question of slavery is before him, he shall be silent for fear of man, and abandon the friends of his liberty to toil alone, discouraged, and with his official influence bearing against them, he develops a character utterly inconsistent with his office. The pastor in this matter is not a mere irresponsible officer, to throw off accountability on the shoulders of his people; he is himself a living and accountable agent in his office, and whether they will hear or forbear, **HE MUST DO HIS DUTY**—he must speak for the slave.

We intend to pursue this subject; and show how a disregard of the principles here laid down, has brought with serious mischief. And in the course of our remarks, we shall endeavor to expose some other false and mischievous principles, which have thrust themselves into these movements, necessarily producing alienation and strife among brethren.

N.

We have been informed that the Middlesex South association of ministers, at their late meeting, were unanimous in favor of the Appeal, and it is believed in favor of a new organization.

If any receive this number of the Spectator, who are unwilling to be considered as responsible for the payment until further advice, they will please return the same through the post office.

#### Present Aspect of Reform.

The title which we have chosen for this article is somewhat technical; but, we suppose it will be generally understood as applying to those movements, (peculiar to the present age,) for the reformation of long established abuses, injurious habits, and destructive vices, in society. It is always an unpleasant task to find fault; but especially so, to complain of what is done to promote a benevolent enterprise, or to mitigate the condition of suffering humanity, both from the fear of injuring a good cause, and the liability to be ranked with its enemies. It is, nevertheless, sometimes necessary to apply the cautio to the excessiveness even of a good cause. And, it is especially important to commence a reformation upon correct principles, lest haply, when accomplished, our reform itself may need reforming. A wise discrimination at the outset may save us the unpleasant necessity of doing our work over again.

It was the remark, we believe, of President Edwards, that, when any good work was commenced, the devil was never more gratified than when he could step in and get the management of it into his own hands. The truth of this remark, we think, has been exemplified, at least to some extent, in some of the movements to which we have alluded. And, after much serious deliberation, we have determined to attempt to ferret out and expose some false principles, which have crept into them; and which are already working immense mischief. We speak in general terms, because the evil is not confined to any one of these movements in particular; though, the mischief has been chiefly developed in connection with one of them. In doing this, we shall lay down some general principles, upon which, as we believe, all successful reformation must be based. And,

1. The mainspring of all reform in the manners, morals, and practices of society, is that inward transformation of character, which is effected only by the gospel of Jesus Christ; which is the "power of God unto salvation, to every one that believeth;" mighty, through God, to the pulling down of the strongholds of sin. Where this principle is overlooked, our organized modes of action may present a great show of power, and may actually overturn particular forms of iniquity; but the "root of bitterness" will still remain to vegetate and spring up in other forms; and very likely we shall see them towering over our heads, before we have completely demolished the one first attacked. If we would cleanse a stream, we must first purify the fountain.

2. The wisdom of God has recognized this principle, in the means appointed by divine authority for the renovation of the world. Under the old dispensation, the inefficiency of law, as a means of reformation, was fully exemplified; and the gospel, as the consummation of divine wisdom, was introduced, to draw men back, to their allegiance to Heaven. (See Rom. chs. vi-viii.) This is the little stone cut out of the mountain without hands, which is yet to extend and fill the whole earth.

3. The CHURCH OF JESUS CHRIST is the organization through which the entire renovation of the world is to be effected. Her ministry and her ordinances and her organized influence come to us with the sanction of divine authority; and we cannot resist their claims without offending against high Heaven. This cannot be said of any other mode of organized action. But let us not be misunderstood. **We are not going to join a *holy* and *christian* *reformatory* *society*.** We only wish them to occupy their proper sphere of action. The principle we would advance is, that **ALL THOROUGH REFORMATION MUST BE ACCOMPLISHED BY DIVINE TRUTH, BROUGHT IN CONTACT WITH THE MINDS OF MEN, AND MADE EFFECTUAL BY THE HOLY SPIRIT.**

The church of Jesus Christ is the divinely appointed repository of this truth, having received it from her divine Master, with the solemn injunction to publish it to the whole world, and bring it home to the conscience of every creature. And it is true now, as it ever has been, that the moral power of the world is in the church. The "beauty of holiness" dwells with her. She is the light of the world; and to the end of time, the saying of the royal Psalmist will be true, "Out of Zion, the perfection of beauty, God hath shined." We will say to her, as Ruth said to Naomi, "Entreat me not to leave thee; for whether thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God;" and with David we will solemnly declare, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The French Society for the Abolition of Slavery have entrusted to them the sum of 1000 francs, a legacy of M. Gregoire, formerly bishop of Blois, to found a prize for the best essay on the following question:

"What are the best means of extirpating the unjust and barbarous prejudices of the whites against the color of the Africans and Indians?" The term of offering by candidates will close the 31st of March, 1838. The prize will be awarded by MM. Lamartine, Berenger, Carnot, Dufau and Laine de Villeveque.

French Paper.

But what, then, is the proper sphere of "reformatory societies?" In noticing some evils which have grown out of them, some have denominated them, as *extra-scriptural*, (if we may be allowed to coin the term,) and therefore unlawful. But this we conceive to be as *ultra* as the evils of which they complain. We do not, indeed, believe in the propriety of forming a society for the suppression of every particular form of vice; but there

may be habits of society, which need to be broken up, in order to open the way for the approach of truth to the minds of men, as in the case of the general and habitual use of intoxicating drinks; and there may be organized forms of vice, as in the cases of slavery and licentiousness; in which the church may receive essential aid from counter organizations, bringing the force of combined action to break down these barriers which so effectively shield the hearts of men from the truths of the gospel. But, the greater error lies, in setting up these societies above the church; whereas, they should be not only subordinate to it, but emanations from it.

We intend to pursue this subject; and show how a disregard of the principles here laid down, has brought with serious mischief. And in the course of our remarks, we shall endeavor to expose some other false and mischievous principles, which have thrust themselves into these movements, necessarily producing alienation and strife among brethren.

N.

We have been informed that the Middlesex South association of ministers, at their late meeting, were unanimous in favor of the Appeal, and it is believed in favor of a new organization.

We can assure brother Goodell that he is not censuring the views of ministers generally in this vicinity, with regard to pastoral rights. They claim no such absolute control over their parishes, as to say that "no person can enter the bounds of his parish, against the wishes of the pastor." They only maintain that "no person without intrusion can enter upon the appropriate duties of pastor, against his wishes." The only question in dispute among us, is does the right to decide who shall occupy the pulpit, rest exclusively with the pastor; and may another do there, without his consent, what he knows the pastor disapproves and would not do himself.

**THE LIBERATOR.**—It is reported that after the first of January, the columns of this paper are to be opened to the discussion of other questions than slavery in which the editor takes a deep interest. We have before stated, that after that time, the connection between it and the Massachusetts society will cease. If such a course is taken by that society as to satisfy the Christian public that they are in no respect answerable for the doctrines there advanced, which they can do by refusing to make it their organ of communication with the public, one important step towards a union of good people against slavery will be taken. Another step will be, to place that society under a direct Christian influence, which can be done by placing it on such common ground as was advocated in the last Spectator: That is, allowing orthodox Christians to make use of public and social prayer, and other Christian ordinances, and to present arguments drawn from the depravity of man from the atonement made by our Lord and Savior and from the future punishment of the wicked, and likewise from the privation to the slave of the Christian ordinances. Grant us all this to bring to pass the abolition of slavery, and tolerate nothing which shall go counter to these principles, and we ask no more. This is all our sectarianism. This we must have;—and by a new organization if in no other way.

After the first of January, as it is understood that then the Liberator will make slavery a subordinate topic, those who patronize it, will act understandingly.

**AMERICAN BOARD.**—We are glad to perceive the interests felt in this beloved society, coming as it does from the heart of the Presbyterian church. We find it in the Nashville, Tenn. Presbyterian.

Fayetteville, Oct. 18, 1837.

COL. R. H. M'EWEN.—Dear Sir—Enclosed you will find one hundred and fifty dollars, in Tennessee money, the avails of a Fair held in this place on the 5th inst, by the ladies composing the Fayetteville Dorcas society, to dispose of the articles manufactured for benevolent purposes: and by the directions of the society, I request you to transmit one half, \$75 00, to the Treasurer of the A. B. C. F. M. and the other half \$75 00 to the treasurer of the American Bible society, to be expended in sending the Bible to the heathen. By order of the F. D. society.

CYNTHIA KERR, Cor. Sec.

The anniversaries of the various benevolent societies took place in Cincinnati last week. Great preparations were made to make them important and interesting.

A Sabbath school convention is being held this day and to-morrow at the Brownfield st. (Methodist) church.

Conference of churches this day at the Park st. church.

Rev. Mr. J. O. Choules of New Bedford has received a call to the Baptist church in Buffalo.

The Rev. EDWARD DODD GRIFFIN, late President of Williams College, departed this life at Newark, Wednesday morning, aged 67. He was a man of splendid talents and great usefulness. For a considerable time he was pastor of Park-street church, Boston. It was there he preached his celebrated Park-street Lectures, afterwards published in an 8vo. volume. He was also for a while, professor in the theological seminary at Andover. For some years past, owing to old age and bodily infirmities, his mental powers have evidently declined. He had worn himself out in the service of his Master. His funeral sermon was preached by the Rev. Dr. Spring.

**BOWDOIN COLLEGE.**—The attendants are, Seniors, 30; Juniors, 29; Sophomores, 32; Freshmen, 33; Total, 124.

Rev. Mr. Wiley has accepted a call from the 1st Church and society in Northampton, to become their pastor, and will be ordained on the 8th of November.

REV. E. WHITNEY, who for some months past has been laboring in Northern Ohio, as agent for the American Moral Reform Society, has been appointed corresponding secretary of that Society, in the place of Rev. I. N. Sprague, who has resigned. They have certainly made a judicious choice, although there is enough for Mr. W. to do yet on this field.

Cleve. Obs.

The French Society for the Abolition of Slavery have entrusted to them the sum of 1000 francs, a legacy of M. Gregoire, formerly bishop of Blois, to found a prize for the best essay on the following question:

"What are the best means of extirpating the unjust and barbarous prejudices of the whites against the color of the Africans and Indians?" The term of offering by candidates will close the 31st of March, 1838. The prize will be awarded by MM. Lamartine, Berenger, Carnot, Dufau and Laine de Villeveque.

French Paper.

For the New England Spectator.

#### City Missions.

MR. EDITOR.—It is sometimes said that Unitarians are doing more than any body else for the benefit of the poor, the ignorant, and the depraved in our city. But after ascertaining what is doing by others, if it shall appear that this is true, I shall rejoice to find that so much is done for the wretched amongst us.

To prove that Unitarians "are not alone in this service," it was stated in the last Christian Watchman, that "the Baptists have two men, at present, devoted to this class of our fellow citizens." I have recently seen an article from the Spectator, which speaks of another man, being employed by Pine street and Essex street churches, to visit the poor, hold meetings amongst them, &c. I believe that the Episcopalians, also, have an agent in the field. And, besides, it is understood that there are two other men, supported by the Orthodox churches, devoted to the same cause. These agents, in addition to their own labors, are assisted by more than sixty visitors, who visit not far from 4000 families every month; and cases of peculiar interest are reported to these agents of the churches.

In this way, a great amount of suffering is disclosed and relieved, and many cases of imposition have been detected and exposed, and the ignorant are put in a way to receive moral and religious instruction.

Now, sir, if I have right views and feelings on this subject, it is desirable that all who are engaged in this work, should endeavor to strengthen the hands and encourage the hearts of those engaged in this work.

T.

"Too Old" to Study the Bible.

I saw an old man,—said a speaker at the Sabbath School Convention at Upton—of course years, studying the Bible with great interest. I asked him if he was not too old to be confined so to the study of the Bible? "Oh no," said he, with tears in his eyes, "I expect to study the Bible in heaven, and I am not too old to study it here."

O, how this remark of an old man, whose locks were frosted by a passage through eighty winters should put to blush the tender youth of eighteen, who consider themselves too old to attend the Sabbath school—too old to study the Bible—too old to learn the way to heaven—too old to travel towards the heavenly Canaan—too old to make preparations for everlasting happiness! How often do young boys reply, when asked if they attend the Sabbath-school, "Oh, no! I am too old! I am the oldest boy in school?" I have known a great many boys to make this excuse. But it is a very poor one. Why, in a number of towns in New England, there are Sabbath schools in which may be seen the old and young,—sometimes the aged man of sixty and seventy, whose white locks and time-torn visage, strongly contrasts with the lovely, and blooming child of four years. After looking at such an interesting sight as is exhibited in an adult Sabbath school, a few boys, I think, would wish to repeat the foolish excuse, "I am too old to go to the Sabbath school!" Doubtless most boys give this excuse for want of a better, thinking, as a great many do, that "a poor excuse is better than none." But there may be a very few who sincerely believe themselves too old to attend the Sabbath school. But this is because they have wrong ideas as to the object of the Sabbath school. They seem to think it exclusively for children. Here is where they err. It is confined to no age. It is for children of three or more of eight; and a competent teacher would doubtless be provided, suited to the capacities of the scholars, whether ignorant or intelligent, young or old. The object is merely to study and search the Scriptures. And who feels himself too old to engage in such a noble work?

Some boys object going to the Sabbath school because they are the oldest there. Such would recollect, that it is their duty to set a good example. A boy of seventeen, by remaining in the school, would produce a great influence on the minds of others of the same age. They would be induced to remain in the school as long as another remained, who was as old or older than themselves. Thus the age when a boy would consider himself as being too old to attend the Sabbath school, would be lengthened. It will be found a fact, I think, that boys will not think themselves too old to attend so long as others remain in the school who are as old or older than themselves. I wish some of the older boys who read this would try the experiment.

Walchman.

**NEW YORK CITY TRACT SOCIETY.**—On Monday evening the 6th, a meeting of the board of the City Tract Society, its missionaries and tract distributors, was held in the North Dutch church. Extracts from the reports of the several missionaries were read; and a statement was made by Mr. Wetmore, chairman of the missionary committee, of the results of the effort for the last nine months; by which it appears that, there have been distributed by—

1,100 tract visitors, 600,000 tracts; besides those

in the navy yard, islands, and criminal and humane institutions.

2,981 children gathered into Sabbath and public schools.

355 persons into public classes.

2,812 persons persuaded to attend church.

1,424 Bibles supplied to destitute families, furnished by Y. M. Bible society.

1,730 Testaments to children.

1,674 temperance pledges obtained.

1,361 district prayer meetings held.

18 backsiders reclaimed.

424 hopefully conversions reported.

16 missionaries are in the employ of the board.

The expenditure for missionaries and tracts is 1000 dollars per month. All else is gratuitous—An address was delivered by the Rev. Dr. Knox, setting forth the importance of the tract effort in this city, and commanding it to the committee and supporters of Christians. It was stated and shown that little more than one fourth of the inhabitants of the city are in the habit of attending upon the means of grace—that a vast majority of those within the very sound of the church bells, are living as really without God and without hope, in the world, as are the most distant heathen. The object of the City Tract Society is to bring these under the means of grace—to gather children into the Sabbath school; and to stay the tide of corruption, to "go into the high ways and hedges, and compel them to come in."

They then went into the election of officers, when the venerable Rev. Dr. Blackburne received 73 votes, and Dr. T. M. Hope 58, for president. Messrs. T. M. Graves, and W. M. Carr were elected secretaries.

On motion, a committee of three, consisting of Rev. Edward Beecher, U. F. Linden, and E. Turner, were appointed to prepare business for the action of the convention.

On Friday morning the majority of the committee appointed the preceding evening, viz., Messrs. Beecher and Turner, submitted a report which was read, after which, Mr. Linden from the same committee, submitted a counter report. The report of the majority was a series of resolutions in substance setting forth the evils of slavery and advocating in the main the doctrines of the "immediate abolitionists."

After the reading of the reports, the convention resolved itself into a committee of the whole, Mr. E. W. Colcott in the chair. A motion was made, and carried, to take up the second resolution submitted by the minority, Mr. Linden. This resolution, as recognized by the constitution, and a subject with which neither Congress nor the non-slaveholding states had any right to interfere—that there existed no constitutional right in Congress or the states to destroy the holder's right of property in the slave, except with the consent of the owner, and upon paying him a just equivalent therefor,—that Congress had no right to abolish slavery in the District of Columbia, &c. This resolution was debated in the committee, and voted until a late hour in the evening, when it was reported to the convention without amendment. After it was reported, a motion was made that the report be adopted with our discussion. This prevailed by a very large majority, and on a further motion, the convention adjourned, *sine die*.

On Saturday, the abolitionists congregated together in a private house in Upper Alton, where they proceeded to form a State Anti-Slavery society, adopted a constitution and some other measures of organization.

On Sunday, the committee to whom were referred parts of the constitution, met in the same house, and after a long discussion, adopted a constitution and some other measures of organization.

EDMOND.—The committee to whom were referred parts of the constitution, met in the same house, and after a long discussion, adopted a constitution and some other measures of organization.

EDMOND.—The committee to whom were referred parts of the constitution, met in the same house, and after a long discussion, adopted a constitution and some other measures of organization.

EDMOND.—The committee to whom were referred parts of the constitution, met in the same house, and after a long discussion, adopted a constitution and some other measures of organization.

EDMOND.—The committee to whom were referred parts of the constitution, met in the same house, and after a long discussion, adopted a constitution and some other measures of organization.

EDMOND.—The committee to whom were referred parts of the constitution, met in the same house, and after a long discussion, adopted a constitution and some other measures of organization.

